the Alliance Weekly

JANUARY 11, 1956

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MEN OF THE STRIPED MIAO TRIBE, LAO

In this issue

Report on the Southeast Asia Conference

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The Editorial Voice

WHAT ABOUT REVIVAL?—II

Personal Revival

Revival may be experienced on three levels, viz., in the individual, the church or the community.

It is impossible to have a community revival where there has not been a church revival, and unless at least a few individuals seek and obtain a spiritual transformation in their own hearts there can be no hope for their church, for a church is composed of individual Christians.

It is a mere commonplace to sing or pray, "Lord, send a revival, and let it begin in me." Where else can a spiritual quickening take place but in the individual life? There is no abstract "church" which can be revivified apart from the men and women who compose it. The vague notion that there is somewhere a mysterious Body of Christ whose members are unknown, an invisible company upon whom the Holy Ghost can fall in answer to prayer, is a grand fallacy. It serves as a hiding place from reality to believe that such an unidentified superchurch actually exists apart from the plain ordinary people we see in our Christian gatherings and in our churches from week to week. But we may as well face the truth: Christians are people and people can be identified. They have names and faces and homes and friends and jobs. They keep house, go to school, drive trucks, buy, sell, travel, eat and bathe and sleep exactly as other people do. The seed of God is in them and their names are written in heaven, but they are not invisible. The world knows who the Christians are.

That "glorious band, the chosen few, on whom the Spirit came" at Pentecost, were not wraiths nor were they composed of an extract of pure humanity dwelling on another plane. They were people. The names of some of them were listed by the Holy Spirit. Though it did not suit God's purpose to furnish us with a complete roster of every one present, those mentioned were certainly human enough. When the Spirit came on that memorable day He could only fall upon persons who were present, who could be identified, who were known to each other and to the community. There was no invisible body for Him to enter. He entered the bodies and souls of the men and women who were in that prayer meeting.

No church is any better or worse than the individual Christians who compose it. To look beyond the known members to some mysterious group which is imagined to be there, secretly prepared for a revival, is to e seriously in a province where error can be costly.

One consequence of our failure to see clearly the tru nature of revival is that we wait for years for som supernatural manifestation that never comes, overlool ing completely our own individual place in the desire awakening. Whatever God may do for a church must b done in the single unit, the one certain man or woma Some things can happen only to the isolated, sing person; they cannot be experienced en masse. Statisti show, for instance, that one hundred babies are bo in a certain city on a given day. Yet the birth each baby is for that baby a unique experience, a isolated, personal thing. Fifty people die in a pla crash; while they die together they die separately, o at a time, each one undergoing the act of death in loneliness of soul as utter as if he alone had died. Bo birth and death are experienced by the individual in loneness as complete as if only that one person ha ever known them.

Three thousand persons were converted at Penteco but each one met his sin and his Saviour alone. T spiritual birth, like the natural one, is for each one unique, separate experience shared in by no one. A so with that uprush of resurgent life we call revival. can come to the individual only. Though a visitati of divine life reaches seventy-five persons at once among the Moravian Brethren at Düsseldorf), yet comes to each one singly. There can exist no collecti body of believers that can be revived apart from t units that compose the body.

Understood aright these are truths full of great couragement and good hope. Nothing can hinder y or me from experiencing the revival we need. It i matter for God and the solitary heart. Nothing prevent the spiritual rejuvenation of the soul that sists upon having it. Though that solitary man m live and walk among persons religiously dead, he m experience the great transformation as certainly a as quickly as if he were in the most spiritual church the world.

The man that *will* have God's best becomes at o the object of the personal attention of the Holy Sp Such a man will not be required to wait for the of the church to come alive. He will not be penali for the failures of his fellow Christians, nor be as to forego the blessing till his sleepy brethren catch God deals with the individual heart as exclusively a only one existed.

If this should seem to be an unduly individuali approach to revival, let it be remembered that relig is personal before it can be social. Every prophet, ev reformer, every revivalist had to meet God alone be he could help the multitudes. The great leaders went on to turn thousands to Christ had to begin v God and their own soul. The plain Christian of to must experience personal revival before he can h to bring renewed spiritual life to his church.

Revival among Thomas Christians of Travancore will stir India

South India Churches Prepare for Graham Campaign

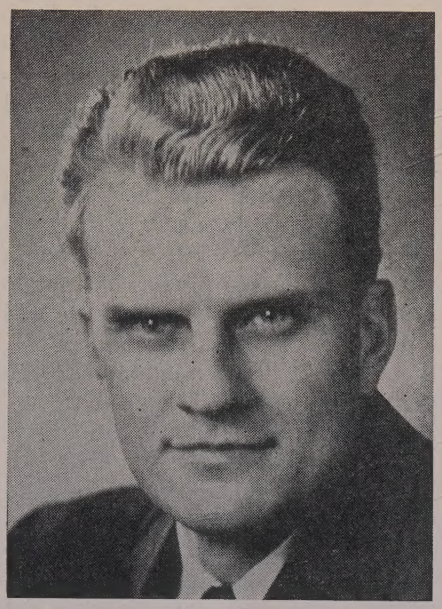
By REV. PAUL C. HAAGEN*

BILLY GRAHAM will be in India in January and February this year. His stay will be a short one, and his ministrations will be limited largely to the church of South India. The plan has been made by those who have a full knowledge of India, her needs, her traditions and her potentialities. In order that you may be able to pray intelligently for this campaign, we draw upon legend and history to help you appreciate the background against which this great spiritual effort will take place.

Plans for the campaign call for three days of meetings in Madras. Then a second series of meetings will be held among the Thomas Christians of Travancore, probably at Kottayam. There will also be meetings in other centers such as Calcutta, Bombay and Delhi. Rev. J. H. Smith, former chairman of our India field, is acting in the capacity of secretary-treasurer of the sponsoring committee and is in Bangalore in order to carry on this work.

The campaign will in the main be limited to South India and to the ministry among Christians. In the states comprising South India (Madras, Hyderabad, Mysore and Travancore) reside two-thirds of all Indian Christians. This concentration of believers constitutes the largest indigenous Protestant community in all of Asia and, indeed, in the entire Orient.

That so many Christians are to be found in this area may be partly accounted for by the missionary journey which tradition says the apostle Thomas made to Cranganore, India, in 52 A.D. There he is



Dr. Graham

reputed to have established seven churches on the Malabar Coast. Most scholars agree there is no historical proof to discredit this tradition. Without doubt the oldest Christian community in India is that of the Syrian Christians in the present state of Travancore. These Syrian Christians constitute one-fifth of the entire Indian church. Not only is this church strong numerically, but likewise in educational attainments. In Christian conduct, in missionary zeal and in capacity for leadership, it is second to none in all India.

Due to outside and internal influences, this church has split into many divisions recognizing different loyalties. The principal groups today are the Chaldean, the Roman Catholic, the Anglican, the Orthodox Jacobite and the Reformed. The last named is by far the most spiritually alive. In addition to fully supporting all their own priests and evangelists throughout Travancore, the Reformed Church of St. Thomas conducts its own schools for the general education of its youth and the training of its evangelists. It also is undertaking missionary work of its own, using funds contributed by its members to support evangelists called and trained through its own ministries. This is a striking example of a truly indigenous church. All sections of the Syrian Church are presided over by Indian bishops and have always been independent of the modern missionary movement generally dated from William Carey. Indeed, this church preceded that foreign-supported missionary movement by at least fifteen hundred years. The earliest missionary efforts of modern times were initiated in this same area when in 1705 the Danish king, Frederick IV, sent Ziegenbalg and Plutschau to Tranquebar.

As an aid to understanding why the Graham campaign will be directed toward and arranged for the Indian church let us consider the political implications of a large Christian campaign in India.

Campaigns on the scale of those held by Billy Graham are bound to draw nation-wide attention. Billy Graham is himself a world-known figure. Articles about him and the magnitude of his work have appeared in leading Indian newspapers and in magazines such as *The Illustrated Weekly of India.* The movements and methods of such a personality will be followed closely by the press and by the opponents of Christianity during every minute of the evangelist's stay in India.

The present official attitude op-

*Rev. Paul C. Haagen is in charge of the boys' and girls' boarding schools in Dholka, India.

posing all efforts that have conversion as their goal would make a large campaign among Hindus inadvisable if not impossible. Even should such a campaign be carried off successfully it would probably arouse criticism that would have repercussions throughout the land, adversely affecting all missionary activity for years to come.

This negative aspect is, however, a small facet of the problem. Positive considerations bulk much larger.

Many agree that India's greatest need is revival within the church. Those who call themselves followers of Christ are in need of a truer conception of the meaning of God's eternal salvation. They are in need of an experiential holiness that conforms to their spiritual insight. They need a clearer vision of both the church's standing before God and her responsibility to man. They need a renewing of the family altar and a firmer faith in the power and efficacy of believing prayer.

We do not mean to imply that the church of India knows nothing of salvation nor of holiness, faith and prayer, which are its natural outworkings. But we do insist that at the present juncture there is a demand for a powerful, pointed presentation of the claims of Christ. God's Word in the hands of a fearless prophet is the instrumentality of the Holy Spirit by which strong hammerlike blows can be delivered.

If an apostolic, soul-saving revival is to come to India, it will begin among the long established groups who name His name but who have neglected to depart from all unrighteousness. True revival will ultimately reach out to the Hindu and to the Mohammedan, yes, even to the high-caste Brahman, the Sayyid, the Parsi, the Sikh and the Jain, who still remain unresponsive to the message of salvation. But it will begin with the Christian who has made a covenant with God and it will loose him from all predilections, theories and habits that bind to the god of this world.

The church in India is the largest on the continent of Asia. Its adherents number between nine and ten million. This is a Christian empire equal to two-thirds of the population of Canada. It is a church of gigantic size and potentialities, yet in comparison with India's multitudes it is insignificant. Of every fifty people throughout India, only one bears the name Christian. Only two per cent of the population is counted within the Christian fold. Half of this number belong to the Roman Catholic Church. This means that there is but one Protestant Christian for every one hundred Indian nationals. Tens of thousands of these individual Christians are members of churches whose history over the past few centuries is filled with intrigue, introversion and indifference. Thousands more are but nominal Christians, adherents rather than believers. The giant church remains a bondslave grinding at the mills of those to whom she should be declaring the unsearchable riches of Christ.

The church of India is great, potentially. True it is that she is not great in wealth, in Christian leadership, nor in missionary zeal. Her vision has been limited. H outreach has been circumscrib Her maturity has been retarded. H contribution to world Christian has been but slight. The reasons this condition have been discuss ad infinitum. Yet inherent capac for great things is a reality. M than any other church of the Ea she possesses potentialities for Ch tian service. Her sons and daught possess a high degree of mo courage and almost unbeliev powers of endurance. They evi a sturdy faith in the providence God and a faithful adherence fundamental truths that is all slavish. The church of India c not be charged with a single Ch tian heresy. Should this giant awakened from the sleep of spirit indifference and released from fetters of slavery to sin, is there task too great for her to accompli

There have been mercy drops blessing and even revival here there throughout God's chur There are individual Christi whose zeal would shame many their Western brethren. In rec years considerable progress awakening has been noted, e among the old formal branches the church whose beginnings all but coeval with the dawn of Christian era itself. This is true w in the Jacobite Church, the orig group among the Thomas Christi It is even more pronounced thro out the reformed section known the Mar Thoma Church of Tra core-Cochin. The young people this long dormant church are sh ing a zeal that awaits adequ leadership to direct them in spiri exploits. They possess a Chris culture that is many centuries They stand on an equal footing w the best educated youth in the l They need help that they may these priceless gifts in the ser of the Master and India.

India can never be evangel by foreign funds and foreign sonnel. Even if government res tions on the entry of foreign sionaries were removed the would still be an impossible one must be accomplished by In Christians themselves. They h been slow to realize this. We missionaries have been slow realize this. Is it not possible

(Continued on pa

Dr. Graham's Schedule

India

Bombay—January 19, 20
Madras—January 23-25
Kottayam—January 27, 28
Palamcottah—January 31, February 1
Delhi—February 4-6
Calcutta—February 9, 10

Later Dr. Graham will visit Manila, Hong Kong, Taipeh, Tokyo and Seoul, concluding his tour about February 27.

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Have You the Life That Death Cannot Quench?

By REV. JAMES A. DILLON

HAS it ever occurred to you that me day your name will appear in obituary? Questions of this kind ock us and we try to evade them, it death still remains a certainty. irth itself implies death.

Human experience stresses the ortality of man. It reveals a uni-ersality in death we dare not and nnot ignore. All our human en-eavors only postpone it at best. t the last our surgery and drugs, ir penicillin and plasma, are used vain. Again and ever again the ave opens and closes, echoing and nfirming the Biblical truth that "it appointed unto men once to die."

This fact seems to challenge the eat teaching of the Gospel of John ncerning eternal life. Toward the nclusion of the book John de-ared, "These are written, that ye ight believe that Jesus is the Christ, e Son of God; and that believing might have life through his ame." This life is rooted in the ernal God; therefore the power of oubt and sin and death and hell nnot destroy it.

Is there, then, a conflict between hn's teaching and the cold realities experience which seems to cause strange discord in John's symphony faith? Does some malignant wer enshroud man's soul with oubt and tragedy so that his iritual outlook must forever be scribed as "ceiling zero"?

To put the question in a different ay, Which has the greater reality: e morbid grip of death or the ner power of eternal life in Jesus hrist? John does not ignore this uestion. The record of Lazarus eing raised (John 11) deals with is issue and gives assurance that eath cannot injure or destroy the fe God gives us through faith in sus Christ.

Lazarus had died. The account clearly states that his physical life had ceased and that he had been in the grave four days. The little home at Bethany, so beloved by our Saviour, had suffered one of life's deepest tragedies as death had crossed its threshold. It is well to remember that a Christian is not exempt from the rugged facts of existence. Every child of God can, however, bring to those facts the arsenal of faith that trusts God and brings His resources to bear upon the need of the hour.

None of us can look far ahead. Human eyes cannot penetrate the mysteries that obscure the future. We live, as it were, on an island of time in the ocean of eternity, and as long as we dwell on the island we cannot see beyond the breakers foaming up on its shores. When death comes and a loved one departs for our Father's house, we know not all the mysteries involved. Without God man stands helpless in the presence of death.

Lazarus really died, but the account does not end there. Meditation only upon death creates despair. At a Capuchin monastery in Italy the walls are lined with the bones of earlier members of the order, and here the monks today meditate upon death! That is morbidity, not faith. John's Gospel has nothing like that. It shows us that there is much more than this for the child of God. In fact, very few men are willing to stop there. At his brother's grave Robert Ingersoll said, "Life is a narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights. We cry aloud, and the only answer is the echo of our wailing cry. From the voiceless lips of the unreplying dead there comes no word; but in the night of death hope sees a star, and listening love can hear the rustle of a wing." Even an unbelieving man will voice the cry of his soul for guidance and express the conviction that he will survive death.

It is engraved upon the heart of man that death itself is not the end, but rather, as was inscribed on one tombstone, "Here endeth the first lesson."

The Christian is in touch with the Author of life. Mary sent for Jesus. When He arrived at the grave He transformed the funeral into a festival as He restored Lazarus to his loved ones. Great truth is made plain in this miracle.

Jesus enables men to meet the experience of death, but He does not now answer every question we might ask about it. He never explained the process of death or how God overcomes it, but He did give assurance to human hearts that He cares and helps in that crisis hour. Enough then! Our trust is in One who sees all the reality of death and who overcame it in the power of the living God.

Jesus declared that He is the Resurrection and the Life. What a

The Christian's attitude toward death is not one of calloused bravado nor is it fierce defiance. He dares to face death calmly because he has eternal life. Eternal life is much more than a life we have hope of receiving after we die. It is the life into which we enter the moment we are born again. That is the reason Christians are carefree but not careless. That is why they shed tears of tender sympathy with those who mourn and yet can smile through their tears. Rev. James A. Dillon, pastor of the Fairview Community Baptist Church, Camden, N. J., invites all who have not yet experienced life in Christ to receive Him who has power to deliver from sin and death.

Worship

God reveals His presence:
Let us now adore Him.
And with awe appear before Him.
God is in His temple:
All within keep silence,
Prostrate lie with deepest reverence.
Him alone
God we own,
Him our God and Saviour:
Praise His Name for ever!

God reveals His presence:
Hear the harps resounding;
See the crowds the throne surrounding;
"Holy, holy, holy!"
Hear the hymn ascending,
Angels, saints, their voices blending.
Bow Thine ear
To us here;
Hearken, O Lord Jesus,
To our meaner praises.

O Thou Fount of blessing,
Purify my spirit,
Trusting only in Thy merit:
Like the holy angels
Who behold Thy glory,
May I ceaselessly adore Thee.
Let Thy will
Ever still
Rule Thy Church terrestrial,
As the hosts celestial.

—GERHART TERSTEEGEN.

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tremendous truth! As physical death is separation of the soul from the body, so spiritual death is separation of the soul from God. Through faith real life, life in fellowship with God, endures. Doubt and sin and death and hell cannot conquer this life unless it first conquers God! That is impossible because these evils have already been conquered by our Saviour. He is indeed the Resurrection and the Life.

When Lazarus came forth from the grave he actually took a backward step because he had to die again. But through him Christ demonstrated His power over our last enemy. His experience intimated that eternal life is not defeated by the grave but its reality is even more fully appropriated than in this life. At the grave the body with its temptations is left behind and we live thenceforth in the presence of God and in the light of His glory. At the grave all our earthly limitations are over. Human diseases and infirmities are known to us no more. "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." We who live in Christ have the life that death cannot quench. The reality of eternal life in Christ is greater than death.

This truth transforms and refines the Christian's life here and now. It shows us that death is not the ultimate experience but that men are born into this life that they may be born again into a higher life. It reveals that the authority of Christ extends beyond the grave and over a world unseen by us. Truly, He is Lord of all.

All this underlines the truth that the life we now have through faith in Jesus Christ is eternal life. Since we have it now, we must live it now. This life demands a re-evaluation of all earthly life. We must live with eternity's values in view and we must not be bound by any of the perishing things of this world. Eugene O'Neill's *Lazarus Laughed* is an imaginative portrayal of the life Lazarus lived after he came from the grave. Lazarus is portrayed as laughing continually at the petty things other people took seriously, suggesting that most affairs this world calls important are really laughing matters to one who has experienced death and has been loosened from its grip.

Life in Christ is characterized by intensity of faith. When saved loved ones are no longer with us we need not mourn them as "lost." One mother did when her baby died. But her little daughter, with the sublime insight of a child, asked, "Can you say someone is lost when you know where he is? Didn't you say that baby is with Jesus? Well, if baby is with Jesus you know where he is—why do you say you lost him?"

Faith enables us to say with Paul, "I am persuaded, that neither death, nor life . . . nor any other created thing *[marg.]*, shall be able to separate (me) from the love of God, which is in Christ Jesus (my) Lord"; and Jesus' words, "I am the resurrection, and the life," we recognize as literally true. John's Gospel was written that all men might believe that this Jesus is the Christ, the Son of God, and that believing Him they might have life. This is eternal life, the life that death cannot quench. Do you have it?

Billy Graham

(Continued from page 4)

God is again using a Cyrus to a complish His will?

With a strong evangelistic appe transcending the old denominatio divisions (200 missions in Indi and ritualistic limitations, a revive church could evangelize India our day. The natural leaders, c vinely prepared aforetime for th task, are without doubt the talent and eager young people of the M Thoma Church. That is why su a church-centered campaign as planned under the preaching God's honored servant, Billy G ham, is tremendously timely.

You can have a large and fruitf part in the battle for India. You c pray. You can pray now. You c pray tomorrow. You can contin in prayer. You can pray until t spiritual strategy is consummated a the strongly entrenched enemy i defeated foe. This is the day battle. This is the time to strike the Lord. This is the moment score the long awaited victory. J with us in one of the greatest spi ual conflicts of the age. Janua 1956, could mark a new beginn for the church in India. We beli it is God's will to replenish the and renew the light of this anci candlestick. We believe He will thrust forth witnesses from Tra core throughout all India, even He did two thousand years ago f Jerusalem. We believe He w you to join us in seeking the fu ment of His will.

Quotes from Our Contempora

PAUL PRICE, writing in *The T scope-Messenger*, believes that needs "more shoes" to carry gospel of Christ to the world, that:

"In those shoes there will represented the lives of persons believe thoroughly in the caus Christ, who are concerned for attainment of spiritual values in world, who are willing to be 'exp able for Christ and the church,' are zealous in fulfilling Christ's commission, and who believe th the kingdom is to come the lenge of reaching everyone mus met—beginning now."

The Religious Caravan

DAVID R. ENLOW, News Editor

AT HOME

"Waiting Room Pulpit" reaches travelers: Travelers at twenty-five stations along the Soo, Erie and Sante Fe lines are being evangelized through an unusual "Waiting Room Pulpit" project, sponsored by the Travelers' Spiritual Aid Foundation of Chicago. TSAF provides inspirational posters and gospel literature for use in station waiting rooms, bus depots and airport terminals. Gustave E. Anderson, former pastor of Calvary Baptist Church, La Crosse, Wisc., recently resigned to become executive director of TSAF. He has set up national headquarters in Chicago.

●

Yonan Codex starts on tour: The Yonan Codex, one of the oldest copies of the New Testament known to scholars, started from Washington, D. C., on a tour of the forty-eight states by bus. Vice-President Richard M. Nixon gave an official send-off to the volume in ceremonies in front of the Capitol. The ancient manuscript, believed to have been written about 400 A.D., is in Aramaic, the language spoken by Jesus. Michael Yonan, an Iranian rug importer, brought it to the United States when he emigrated here twenty-five years ago. He said it had been in his family for nine hundred years.

●

Salvation Army plans new headquarters building: The Salvation Army has razed its seventy-year-old Evangeline Residence in Chicago to make room for a new eight-story headquarters building for the eleven-state Central Territory. The new building, to cost $1,025,000, will have broad expanses of window and exterior walls of porcelain enameled steel on the north and south, and domestic marble on the east and west. It will be connected by a bridge to the two-story chapel annex built behind the Evangeline Residence shortly after the Salvation Army took over the former mansion in 1913.

●

Congregation votes to keep pastor convicted of heresy: By a vote of 197 to 18, the congregation of Gethsemane Lutheran Church at Brookfield, Wisc., decided to retain its pastor, Rev. Victor K. Wrigley, despite his conviction on heresy charges. Mr. Wrigley was found guilty by a trial board of the Northwest Synod of the United Lutheran Church in America on five of six counts of heresy. The board recommended that the pastor be suspended from his pulpit. In a secret ballot, the congregation "rejected" the trial board's finding and recommendation. It also asked Mr. Wrigley to continue as pastor.

●

Florida ministers form integrated association: The Daytona Beach Ministerial Association approved a merger with its Negro counterpart, the Interdenominational Ministerial Alliance. The Negro Alliance previously had voted for the merger. The new body is to be called the Integrated United Ministerial Association.

MISSIONS

"God's Navy" successful among Indians: Capt. C. F. Stabbert, pilot of the *MV Willis Shank* and director of Marine Medical Mission, reporting on the past summer's work in British Colombia and Alaskan waters, rejoiced that thirty-three staff members who held forty-seven "schools" saw 278 persons make decisions for Christ. Statistically the summer's work was "more than double last year's." MMM maintains headquarters in Seattle, Wash., and has an operational base at Thetis Island, B. C., Canada. Other activities in addition to "God's Navy" include a mission center, a Bible school, a printing shop and a portable logging camp.

ABROAD

British Protestant leaders against disestablishment now: British Protestant leaders adopted a resolution in London opposing "state control of the church in spiritual affairs." But they did not favor disestablishment of the Church of England "at the present time" on the grounds that such a move might foster the secularization of the state. The committee said disestablishment at this juncture also might jeopardize the "existing valuable coöperation" between the churches and the state and disturb the "growing spirit of fellowship" between the Church of England and the Free Churches.

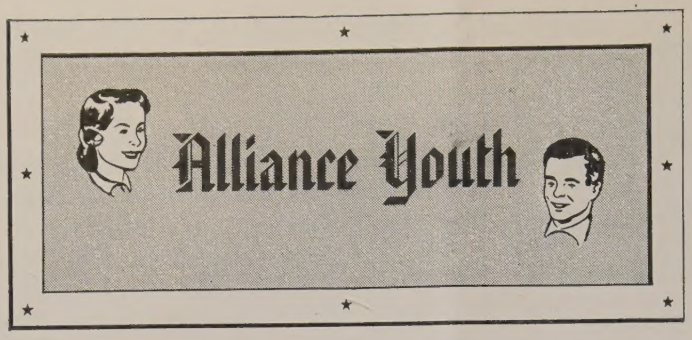
PEOPLE SAY

Missionary leaders warned against spreading American ideas: Religious leaders from various lands sounded a warning at Dayton, Ohio, against confusing Christianity with the American way of life. "Too often we confuse the kingdom of God with the structures of our own society," Dr. Eugene A. Nida told the annual assembly of the Division of Foreign Missions, National Council of Churches. Dr. Nida is secretary for translations of the American Bible Society. "Roberts' Rules of Order has sometimes been thought to be part of the divine revelation among those who have felt more called to transplant churches than to proclaim Christ," he said.

●

Dr. T. F. Romig, of New York, secretary of the division of missionary personnel for the Presbyterian Church, USA: "A whole new ecumenical concept has entered the missionary movement around the world. This is resulting in the interchange of missionary persons from nation to nation, from church to church in the areas formerly receiving only missionaries from Western countries."

Rev. R. E. Cutbirth
Editor



What Do You Take to Church?

By Rev. William Paul, *Chicago, Ill.*

Mr. Paul

Now that's a strange question to ask, isn't it? Your answer may well be, "I take my Bible to church, of course." That's a good answer, for he who takes his Bible to church preaches a sermon a mile long, a famous preacher once said. But there are other things that people take to church with them and it is about them that I wish to write.

Some take a pick to church with them. By that I mean they are "picky" when they go to church. Their attitude is one of cynicism or fault-finding. They pick at the preacher. They don't like the way he dresses, the way he combs his hair (if he has any); they don't like the way he preaches or the content of his mesages; they don't like his delivery, and during the message they pick it to pieces, finding one trivial fault after another, missing the content and blessing that there might be in the message for their own heart. Or perhaps they criticize the preacher's wife or his children or the choir director or the soloist. They wield the pick so handily that they get no good, no blessing, from the service at all because they have swung the pick and have stabbed everyone or everything within reach.

Still others take a shovel to church with them. When the preacher makes some telling or worth-while point, they piously look over at Sally Shinyface and say to themselves, "I hope she got *that* jolt." Or "That statement sure was intended for *her*." Or when another penetrating lesson from the Word has been brought out by God's messenger, these shovelers throw every good morsel from the Bible over to others, saying, "It's sure too bad that Earnest Helpful wasn't in church this morning. That remark from the pulpit would have straightened *him* around all right." And so the shoveler takes all the things that might help him live the Christian life according to the precepts and examples of the Bible and piles them in the laps of others who he feels are more needy than he, thus missing the blessings that God has for him in His Word.

Then there are those that come to church with a rake and a basket. Their attitude is, "What does the Lord have for *me* in the message this morning?" When the preacher makes a statement that strikes their hidden sin, exposing it to the light of God's Word, they say, "That should help me; how I needed that truth." They rake home the admonitions and the blessings that God has in store for them in the services. Note, too, that I said that they take a basket along with them. They do, for as they listen and use their rake, they soon have a basketful of spiritual truths that they can take home and mull over all during the week. They assimilate God's Word and put it into practice in their lives. They are "doers of the Word and not hearers only."

It was once my privilege to minister to a group of God's children who brought rakes and baskets to the services. Their attitude seemed to be that of seeking something from the Lord in the message. Their testimonies later would be, "The Lor said such and such to me durin the message of the pastor last week What a joy it was to minister t a group of expectant, spiritually hungry people!

And of these three classes of pe ple, which group do you suppos contains the best Christians? Whic group has the happiest Christian in it? Which group is it in whic the Lord takes the most delight? L your answer influence you to th extent that you will resolve to b come a member of the rakers an basket-bringers!

The True Missionary Urge

"Why did you go to those strang people?" asked a friend of a returne missionary. "Did they ask you come?"

"No, they did not ask me."

"Then why did you go?"

The missionary said: "When was a young man in college, going to my room one night, I sa a bright light in a house as I passe The wind had blown the curta too close to the gas jet and it w in flames. But because this fam had not invited me to warn the and not wishing to disturb th peace, I passed on to my roo

"You did no such thing," said t other, "you wasted no time in c ing to them that their house w on fire."

"Certainly," said the missiona "and the people of the 'strange la did not invite me, but I knew th danger without Christ, and I kn the peace and joy that comes w knowing Him. I was bound, knc ing these things, to tell them."

—Bible Class Quarterly

These Things Speak of God

These things there are that speak God:
The flowers that grow, the birds t sing,
The smiles that little children bring To homes; the stars at night
Sprinkling the sky with darts of lig The blazing sun in summer sky;
The creeds that make men brave die.
But more than these, two thing know
That prove Him real: the Bible, Wondrous Book divine;
His presence in this heart of mine.

By Marlene Wilcox, *Milwaukee, Wis*

A report of the

Southeast Asia Conference

Rev. R. M. Chrisman, of Thailand, and Rev. D. I. Jeffrey, of Viet Nam, furnished the information for the first part of this interesting report. The second part was written by Rev. A. Paul McGarvey, of Japan.

WHEN the Southeast Asia Conference opened in Bangkok, October 26, 1955, every one of the thirty delegates was present. This in itself was no small miracle of God's provision. Difficulties in securing visas caused the delegation from India to almost give up hope of attending the conference. But in answer to prayer God intervened by causing a series of unusual developments to take place which resulted in the visas becoming available at the last moment before the plane's departure.

A river in West Borneo was too low for navigation and the delegate from there had no other way to reach the coast in time to catch the plane on which he was booked to travel to Bangkok. He prayed earnestly most of one night; early the next morning rain began to fall and continued in such a downpour that the river rose in a few hours to the necessary level. The boatmen who had emphatically declared that he could not expect to make the trip were astonished and not a little awed.

The foremost and immediately noticeable result of the conference was the blessing derived from daily spiritual fellowship of the delegates. Again and again the remark was made that being thus in company with Christians from so many different lands was something they had anticipated in heaven, but to experience it in this life was unexpected. One delegate who understood only his native tongue and could not communicate directly with others outside his own group, told how much the smiles and greetings of the others meant to him. He felt keenly the Christian love made evident even though he did not understand the languages in which it was expressed.

Many of these delegates are outstanding men of God who have endured much for the gospel's sake. Their spiritual stature is such that association with them in a conference of this kind stimulated deeper love and devotion to Him who prayed that His disciples might all be one. Some of the men representing churches of Southeast Asia brought devotional and Bible messages of high spiritual and homiletical quality. They were a great blessing to all who were present.

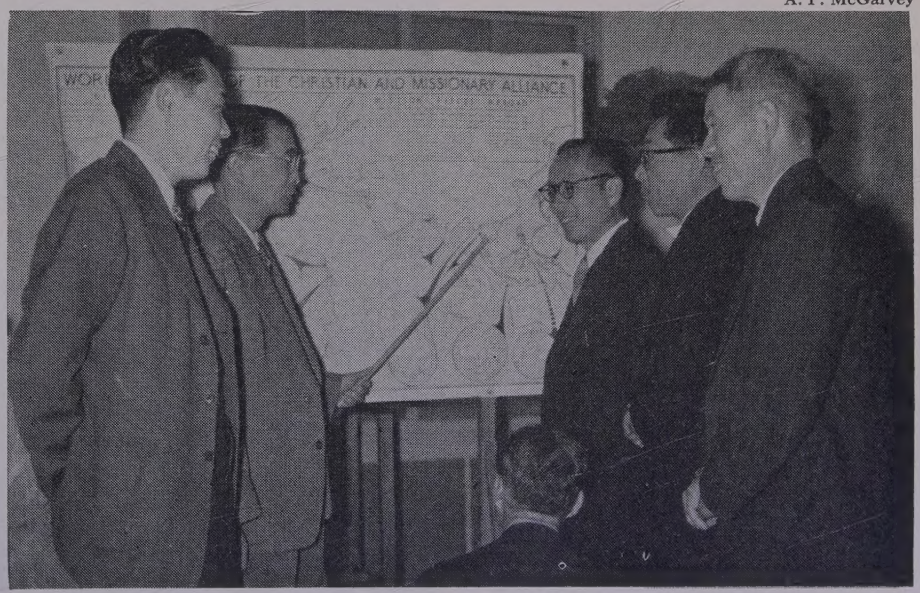
These messages, as well as the assigned papers for discussion, were presented in English and then interpreted into Vietnamese, Malay, Lao, Cambodian and Raday. When any of the speakers addressed the conference in his native tongue his message was first interpreted into English and then into the other languages. To avoid confusion the respective language groups were seated in such a manner that their members could all hear the interpretations simultaneously as the messages were delivered.

The total number of languages known to members of the group was thirty. In reporting the conference to people in countries from which they came the delegates may employ most or all of these languages. Had it been necessary to interpret the messages and the proceedings into that many tongues at the conference the problem would have been much greater than it was.

Questions which held the center of interest in the discussions had to do with building and expanding the church. On some fields the spiritual leadership is completely supported by the churches while on others a mission subsidy of varying proportions is still required. Problems of finance naturally have a great effect upon the progress being made. National leaders who have been successful in encouraging their churches to undertake the full responsibility for supporting their own work were so clear in their testimony of the effect this has had upon the spiritual health of the Christian body that whatever doubts others may have entertained were dissipated. The whole matter was dealt with on a plane which lifted it above all material considerations and caused everyone to see it as something to be desired rather than avoided or postponed.

Church government in some fields has advanced so that no longer is there need for oversight or supervision by missionaries. This too is looked upon by all the delegates not only as desirable but as essential

Messrs. Tamura, Sagawa, Kuwabura, Fiyiku and Sasagaiva listen as Mr. Ooe (second from left) reports on the Bangkok conference. The map shows Alliance world missions.
A. P. McGarvey



W. W. Conley

Between sessions the delegates chat at the Bangkok receiving home

to the churches' being able to witness most effectively among their own people. When seen as a new life beginning to find expression in terms that permeate everyday experiences, the church can be no longer shrugged off as a foreign-sponsored society subservient to alien direction. The impression made by these discussions was so deep there seems no room to doubt the effect they will have as the delegates renew their labors in their respective fields.

While these few days of meetings were wonderfully encouraging it is not forgotten that those participating in them were but a few choice men whose comprehension of the spiritual problems discussed will meet its test when they undertake to carry the inspiration and vision of this conference back to the churches. The ten mission fields represented at this conference have within them a combined population which is approximately 73 per cent of the world-wide missionary responsibility of The Christian and Missionary Alliance. The seventeen national church leaders came from fifteen hundred church groups whose membership totals fifty-two thousand. Travail in prayer is essential that among the peoples of this portion of the world the church will flourish in a manner that shall invariably exalt Christ who is able to draw all men to Him.

By Rev. A. P. McGarvey

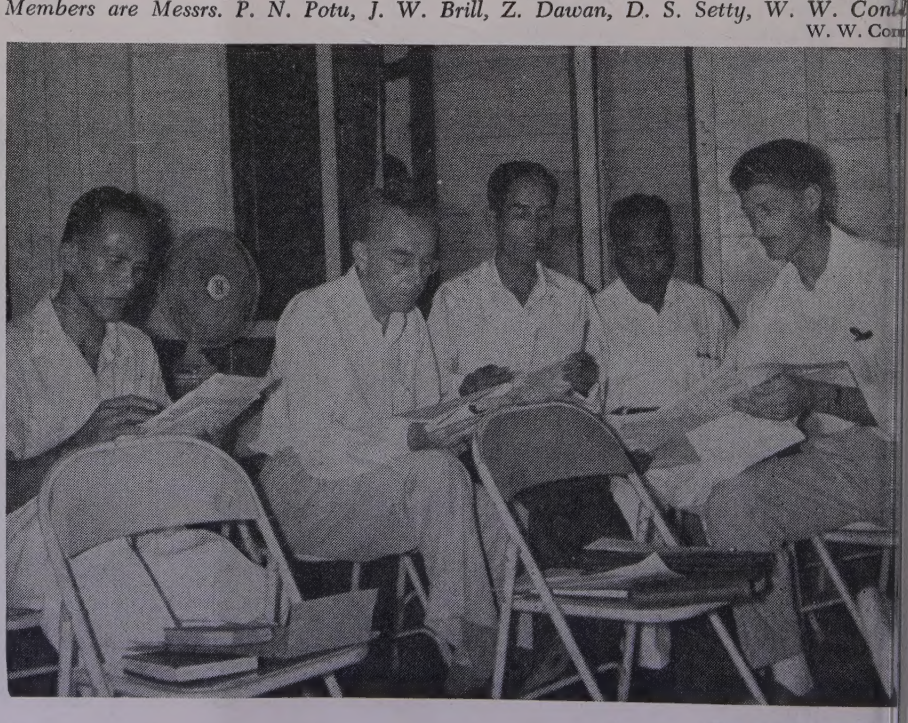
Rev. Suteichi Ooe and I had little realization of what lay ahead of us as we traveled to Bangkok to attend the Southeast Asia Conference of Alliance church leaders and missionaries. We returned to Japan different men because of the impression made upon us.

The plane we boarded at Tokyo airport carried us swiftly and surely over land and sea. While we were speeding along, representatives from churches in eleven othe fields were converging on the sam spot, and we all met in a fraterna atmosphere at the receiving hom in Bangkok. A spirit of anticipatio gripped all of us as we shook hand with men of various cultures an tried to pronounce such names a Saly Khountapanya, Hiralal Ray singh and Buon Ya Y No, from place with such exotic names as Kaliman tan, Banméthuot and Zamboanga.

We sensed that this was going t be a conference such as we ha never attended before. Here wer men who had spent as much as tw weeks traveling over mountains an through jungles to get there. Thes were men for whom we had praye for years, men who represente thousands of believers who ha found the true God because c consecrated service of missionar friends and the gifts of dedicate believers in the homeland, men wh represented millions of others sti in heathen darkness. These wer graduates of Alliance schools Tourane, Makassar and Khon Kae soldiers of Christ who had suffere the harassments of war and riske everything for Christ in heathe lands. Now they were the leade of the living Church of Christ. TI spirit of comradeship increased dai as we bunked together on hard arm cots and together ate a simple fa of Oriental dishes and exchanged n

The Indonesian delegation hears a report in English interpreted into their langua Members are Messrs. P. N. Potu, J. W. Brill, Z. Dawan, D. S. Setty, W. W. Conl

W. W. Con



Delegates to Southeast Asia Conference, October 26–November 3, 1955

SEATED (left to right): *Messrs. Suteichi Ooe, Japan; Ouch Chan, Cambodia; Le-van-Thai, Viet Nam; Joseph Yao, Hong Kong; D. S. Setty, Indonesia; Louis L. King, New York; Chom Phoopharot, Thailand; R. P. Chavan, India; Saly Khountapanya, Laos; Buon Ya Y No, Tribes of Viet Nam; J. A. Dulaca, Philippines.* STANDING (left to right): *Messrs. A. P. McGarvey, Japan; W. C. Newbern, Hong Kong; H. K. Sechrist, Cambodia; Nguyen-van-Van, Viet Nam; D. I. Jeffrey, Viet Nam; Philip Loh, Viet Nam; P. N. Potu, Indonesia; J. W. Brill, Indonesia; Z. Dawan, Indonesia; W. W. Conley, Indonesia; R. M. Chrisman, Thailand; Sumrit Leampetcharat, Thailand; P. L. Morris, India; Hiralal Raysingh, India; E. F. Eicher, India; J. W. Whipple, Laos; T. G. Mangham, Jr., Tribes of Viet Nam; Florentino de Jesus, Philippines; E. F. Gulbranson, Philippines.*

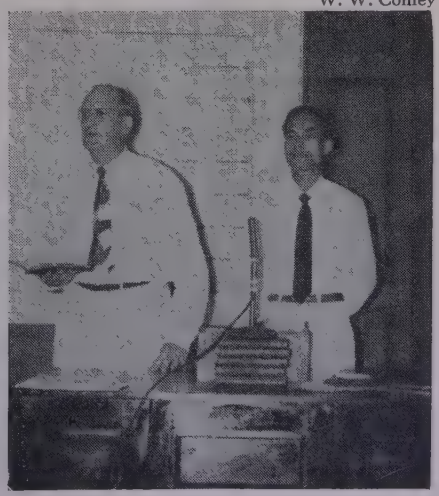
ports of defeats and victories for eight days and nights.

The daily schedule was a grueling one and the weather at times was unbearably hot, but no one bothered much about the weather when there were significant reports to hear and discuss on subjects such as *Observations on the Instituting of Tithing in Laos, Building the Church in New Guinea,* and *The Son of Man Visits Kalimantan (Borneo).* The vital issues of building a virile, God-glorifying church in the midst of all kinds of cultures were fully discussed. Warnings and admonitions came from missionaries and nationals alike. Heart-searching Bible messages were delivered by men who only a few years ago had been brought to Christ out of darkness. Now they were exhorting the missionaries to full surrender to God and service to dying men. Men who had been idol worshipers and spiritists revealed profound depth and understanding of the things of God and His Word.

In such an atmosphere a man cannot stay the same. A strange new fire burned in our souls as we returned to Japan after the conference was over. Our first desire was to share with others the things that had deeply impressed us. Within a week all our Japanese pastors, workers and Bible school students were called together to hear the reports. Pastor Ooe did a wonderful job in getting the spirit of the conference across to his fellow workers. These Japanese men who had been isolated for many years from any fellowship with the Alliance work suddenly felt themselves a vital part of a great world-wide movement of the Holy Spirit. After the message on the final evening, there was a protracted season of prayer and dedication anew to the cause of Christ in Japan, Asia and all the world. We left with a new vision of God's will for us in Japan.

Rev. Nguyen-van-Van, Viet Nam, gives report in English which Rev. J. W. Whipple translates into Lao

W. W. Conley



Tracts Stir Inquiries

By Rev. N. Robert Ziemer, Tribes Viet Nam

Rev. and Mrs. T. G. Mangham, Jr., made a visit into the vast Jarai and Bahnar tribal area in the vicinity of Chéo Réo and Ankhe. These sections are now wide open for the gospel and could be occupied, except for the lack of workers. During their trip they distributed tracts along the road whenever they encountered people. Then on the return journey people continued to clamor for more literature. They would come running across the rice fields requesting more tracts.

Several days later two Vietnamese strangers from one of these distant areas arrived at Pleiku to the home of Mr. and Mrs. Sang, the Vietnamese missionaries there. They said they had received a tract, had gathered their relatives and neighbors together to read it and were convinced that it must tell about the true religion. They decided they must know more of this message. Mr. Sang explained the gospel to them, which resulted in their praying and then returning to their home after having been given more literature and Scripture portions. Let us pray that it will not be long until laborers may be stationed in Chéo Réo and Ankhe to gather in the harvest which is ready.

The Alliance Family

CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

To the Fields

Rev. and Mrs. F. C. Heiser and children, Mary Ruth, Paul and Norman, sailed from New York on December 19 for Ecuador, S. A. Mrs. Heiser has served under our Colombia Mission since 1942. Mr. Heiser has held pastorates in Geneva, Springville and Ithaca, N. Y., and Washington, N. J., and is now going out to the foreign field for the first time. They will be in charge of the home for missionaries' children in Quito.

On Furlough

Rev. and Mrs. M. Knudson arrived in New York on December 23 from the Belgian Congo. Mr. and Mrs. Knudson first went to the Congo in 1925 and have completed five terms of service there. They have recently been serving in the business office and receiving home in Boma.

The New Generation

On December 17, to *Rev. and Mrs. O. J. Abrams,* Dulawan, P. I., a son, James Lee.

With the Lord

Rev. Willis Herman Caldwell, seventy-three, died at his home in Boise, Ida., December 10. Mr. Caldwell was born in Plattsville, Wisc., and attended Ellsworth College in Iowa. He was an ordained minister for thirty-five years, serving for thirty-two years with The Christian and Missionary Alliance. He organized the work in Boise in 1942. He retired four years ago.

Rev. David H. Scrimgeour, the pastor of The Christian and Missionary Alliance, conducted the funeral service, assisted by Rev. George Cox, pastor of the Whitney Baptist Church. Six pastors of the evangelical ministerial association were honorary pallbearers.

Besides his wife he is survived by three sons, Dale, Cottage Grove, Ore., Merle, Ft. Jones, Calif., and Wayne, Boise; two daughters, Mrs. Loetta Petersen, Santa Barbara, Calif., and Mrs. Wava Warren, Shedd, Ore., and one brother, Arthur, Mitchell, S. D.

Key City Prayer Requested

Rev. F. Bertram Miller writes from Kennewick, Wash., urging The Alliance Family to pray for the promising pioneer work now under way in that tri-city area. Kennewick, Pasco and Richland provide a great potential with a population of over 80,000, many having come there in connection with the government atomic project. Mr. Miller is now ministering to a small group in a rented hall but writes that two churches are available for purchase if the down payment were on hand. He may be contacted at Box 675 (Pitzer) Kennewick, Wash., or through Rev. E. W. Richards, 1636 S. E. 25th Ave., Portland 15, Ore.

District Youth Leader on Tour

Rev. Don Moreland, Sunday school and AYF secretary of the Northeastern District, began his ministry with a tour of the Buffalo-Niagara Falls area. Mr. Moreland, who has spent seven years with Mr. Brandt Reed in High School Evangelism, addressed "get-acquainted" rallies, spoke at a dinner meeting with youth leaders and also addressed several local church groups.

The Kensington Alliance Church, Buffalo, was host to eight Alliance churches for a rally on Saturday evening, November 26, with the new secretary meeting a host of young people at that time. The following day Mr. Moreland spoke to the Sunday school and church in Kenmore and addressed the Lockport AYF in the evening, also ministering in the evening evangelistic service. On Monday evening a dinner meeting was held by the Niagara Falls group for the area AYF committees at which problems were discussed.

On Tuesday evening a Sunday school cabinet meeting was held for the eight participating churches, meeting in the North Tonawanda church. The same approach was made to Sunday school problems as had been applied to youth problems the previous night. Wednesday evening the youth leader was in the Medina church and on Thursday evening a united meeting was held by the Indian Road (Buffalo) church and the Ebenezer church. On Friday the Kensington church invited Mr. Moreland to address the local group in session and all eight churches combined on Saturday night for a "Podunk Center" social in Kenmore. Rev. Harry Hardwick was present as a guest speaker, representing The Missionary Training Institute, Nyack, N. Y.

The tour closed on Sunday, with Mr. Moreland speaking in the morning services of the Indian Road church and in the evening services of the North Tonawanda church. The area pastors, youth leaders and Sunday school workers were well pleased with the fruit of this united effort, as was the new secretary.

Letters

"The Last Sin to Go"

For the past year I have been receiving The Alliance Weekly and it has been a rich blessing to me. The editorials are among the most excellent I have ever read. Especially did the editorial "The Last Sin to Go" bless my heart and challenge me. I wish that in some way that article could be placed in the hands of every gospel preacher in this country.

May God richly bless you and your staff as you continue your outstanding work in the cause of our blessed Saviour.

—Rev. Robert E. Hall, *Tabernacle Baptist Church, Camden, N. J.*

Church Ordains One of Its Members

The West End Alliance Church of Toronto, Canada, held an ordination service on December 1 for one of the young men who has grown up in the church and received the Lord Jesus Christ as Saviour there. Rev. William Albert was set apart for the ministry as Rev. Nathan Bailey, Vice-President of The Christian and Missionary Al

(Continued on page 1

Rev. and Mrs. Franklin C. Heiser and family, Ecuador

Sunday

DAILY READING—1 John 4:7-21.
DAILY TEXT—*"Love is of God"* (verse 7).

The love which the Holy Spirit brings is no earthly passion or emotion, nor in the life of Christ we are called evermore to face things that no natural love can meet. And it is here that the love of the Spirit comes to our aid—nothing less, in short, than the life of Christ Himself, which He lived once on earth and now relives in us. It is the love that could stand in the judgment hour amid the spitting and the smiting and, untiring, love on to the end and only seek to bless and save men who wronged Him. We, too, must stand with Him in such places here, and then it is we find a strength which human virtue cannot reach, a love which earthly affection cannot approach.—A. B. SIMPSON.

Monday

DAILY READING—Exodus 20:1-17.
DAILY TEXT—*"Thou shalt have no other gods before me"* (verse 3).

Alas, that idol, that whorish creature, *myself,* is the master idol we all bow to. What made Eve miscarry? And what hurried her headlong upon the forbidden fruit but that wretched thing *herself?* What drew that brother murderer to kill Abel? That wild *himself.* What drove the old world on to corrupt their ways? Who but *themselves* and their own pleasure? What was the cause of Solomon's falling into idolatry and multiplying of strange wives? What, but *himself,* whom he would rather pleasure than God? What was the hook that took David and snared him first in adultery, but his *self-lust?* and then in murder, but his *self-credit* and *self-honor?* What led Peter on to deny his Lord? Was it not a piece of *himself* and *self-love* to a whole skin? What made Judas sell his Master for thirty pieces of money but a piece of *self-love,* idolizing of avaricious *self?* What made Demas to go off the way of the gospel to embrace this present world? Even *self-love* and love of gain for himself.—SAMUEL RUTHERFORD (1637).

Tuesday

DAILY READING—Habakkuk 3:1-13.
DAILY TEXT—*"O Lord, revive thy work in the midst of the years, in the midst of the years make known"* (verse 2).

R. A. Torrey said a revival could start with a very few people if they would get thoroughly right with God themselves. I beg of you, do not read this and then lay it down and forget what manner of person you are. Get alone and stir up yourself to take hold of God. If it takes all night, let it take all night, but get back to Bethel and renew the covenant and make a fresh settlement with heaven. Then join yourself with others likeminded to pray for revival until God opens the heavens

Meditations in the Word

By EDITH M. BEYERLE

and comes down. Then go out in full surrender to witness to small and great as God directs you. Truly, it is time for God to work, for we have made void His law. It is time for God to rend the heavens and come down (Isa. 64:1-7) in old-time showers of blessing. He has done it before, and He will do it again, when His people seek Him with their whole heart and stir up themselves to take hold of Him.—HERALD OF HIS COMING.

Wednesday

DAILY READING—Isaiah 6.
DAILY TEXT—*"Here am I; send me"* (verse 8).

DEAR LORD:

I do not seek a higher place
Than this I have of serving Thee;
But if Thou needest one to go,
Oh, here am I, send me!

Thy kingdom is at hand, dear Lord—
There are so few who know
The blessed way of holiness;
They were not taught to go.

But I can teach them of Thy way,
To serve and honor Thee;
Lord, if Thou hast a place to fill,
Oh, here am I, send me!

—H. ELEANORA BERNARD.

Thursday

DAILY READING—Genesis 22:1-14.
DAILY TEXT—*"In the mount of the Lord it shall be seen"* (verse 14).

Faith in the promise on which he (Abraham) had been living drew one way; faith in the later command, another. If he obeys now, what is to become of the hopes that had shone for years before him? The writer to the Hebrews gives a somewhat different turn to his hopes when he tells us that he offered up the heir of the promises, "accounting that God was able to raise him up, even from the dead." He is sure that God had not lied before and means what He commands now. So he goes straight on the road marked out for him, quite sure that it will not end in a blind alley from which there is no exit. That is the very climax of faith—to trust God so absolutely, even when His ways seem contradictory, as to be more willing to believe apparent impossibilities than to doubt Him, and to be therefore ready for the hardest trial of obedience. We, too, have sometimes to take courses which seem to annihilate the hope and aims of a life. The lesson for us is to go straight on the path of clear duty wherever it leads. —ALEXANDER MACLAREN.

Friday

DAILY READING—Luke 14:25-35.
DAILY TEXT—*"Whosoever doth not bear his cross, and come after me, cannot be my disciple"* (verse 27).

A "disciple" is not necessarily a "born-again" person. However, a "born-again" person should always be a disciple. A disciple is a "learner." John the Baptist and the Pharisees had their respective disciples (Mark 2:18); so also did Confucius, the great Chinese sage, as well as other Oriental religious leaders. From the disciples of Jesus the apostles were chosen (Luke 6:13). To be a real student or "learner" there are certain privations to be endured, as is the case with professional athletes. Hence Jesus stated the law of privation in terms of "cross-bearing" for those who aspire to become His disciples. The difference between a "disciple" and a "born-again" person, as the writer sees it, is that a disciple, in order to learn the ways of Jesus Christ, even today, must "bear his cross" and "follow" Him in order to gain firsthand knowledge; the "born-again" one is not only to *bear* his cross, but to *die* upon it, positionally in Christ (Rom. 6) and actually in daily living according to Romans 12:1.—PAMEII.

Saturday

DAILY READING—Philippians 4:1-9.
DAILY TEXT—*"Rejoice in the Lord alway: and again I say, Rejoice"* (verse 4).

Paul tunes his Philippian letter of warm friendship to the note of joy. He brackets the word "alway" with the joyous tones of "Rejoice! Rejoice!" This happy state of the apostle seems strange when we consider the circumstances of his life. Not only was he in chains in Rome as he wrote, but during his stay in Philippi he had been cruelly beaten and placed in stocks. In spite of such suffering he and Silas united in a hymn of praise that filled the prison at midnight, ending in a paean of triumph as the jailer himself responded to the Spirit's call and joined in the chorus with his household. They were filled with joy as another precious soul was born into the kingdom of their dear Lord. If we wonder at such a life, we receive the answer in the remaining words of our verse: "in the Lord." Only when we can say, "For to me to live is Christ, and to die is gain," can we soar with Paul above the circumstances that surround us with a song in our heart.—DAY BY DAY.

A Look at the Lesson

By REV. DON J. KENYON

For January 22, 1956

Parables on Discipleship

Luke 14:7-11, 16-24

GOLDEN TEXT—*"For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted."*—Luke 14:11.

DEVOTIONAL READING—Matthew 10:24-42.

(By Rev. Don J. Kenyon)

Introduction

The setting of Luke 14 shows that these two parables are addressed to the Pharisees whose religious background and profession should have qualified them for immediate discipleship in the kingdom. Jesus puts His finger on the primary cause of their failure—pride. This pride caused them to offer flimsy excuses for spiritual negligence. They were too proud to admit their need. The only recourse was to cover their moral nakedness with the flimsy garment of excuses. These parables directed to the Pharisees served as sharp warnings to His disciples and to us.

I. A Parable for the Prideful (Luke 14: 7-11)

(1) Although presented as a parable, this is in reality a simple lesson in decorum. It has the character of an admonition on ordinary etiquette, but is a thinly-veiled barb thrust at the pride of dinner guests who were scurrying for important places on the reclining couches in the house of a well-to-do Pharisee (v. 1). Jesus had just silenced them by an exposé of the hardness of their hearts (v. 6). As He observes this conduct, which is born of an overfed self-importance, He puts forth this parable which scarcely needs any further interpretation to them or to us.

(2) "When thou art bidden." This is hypothetically presented but direct in reference and application to the case at hand.

(3) "A more honourable man than thou." Jesus recognizes the possibility and even the legitimacy of recognizing age, position and prestige. Honor may be earned and recognized in Christian circles without breeding pride in the honored or patronage in the honoring.

(4) "With shame." Shame had thus had its birth in overevaluating self-importance rather than waiting humbly for the opinion of others.

(5) The ultimate space allotted to this hypothetically proud man (v. 9) shows that (a) he had greatly overestimated his own case and (b) that there was an element of judgment in this act of abasing him.

(6) "But . . ." The procedure now recommended is the expression of divine wisdom although it cuts against the grain of our humanity. (a) The lowest room would indicate no attempt at self-appraisal at all. (b) Honor is shown by the host placing the man where he belongs. God's providential acts have always vindicated the humble and abused the proud. (c) The honor shown by our fellow men ("then shalt thou have worship") is now the result of another's point of view.

(7) "Exalteth himself . . . humbleth himself." The language here clearly indicates that the secret of divine honor as well as human respect lies well within the province of our own willingness to wait for the opinion of others as to our worthiness. It does not lie within any of us to indulge in self-appraisal without bias.

II. A Parable for the Excuse-Makers (Luke 14:16-24)

(1) This next parable is prompted by a pious reaction to the previous reference (vv. 12-14) to the resurrection of the just as recorded in verse 15. His audience at this supper in the Pharisee's home is still captivated by delusions of a great earthly kingdom to be enjoyed exclusively by the Jews. This parable presents the kingdom as a great feast, spiritually conceived. It is carnally rejected because of the blindness of religious materialism.

(2) "Bade many." God is gracious and impartial in His offer of salvation. Universality is to be the genius of this spiritual kingdom. We eliminate ourselves by our senseless excuses.

(3) "All things are now ready." This is a reference to the imminence of Calvary and Pentecost. The kingdom of heaven is at hand. The King is present. This is an invitation to His feast.

(4) "With one consent began to make excuse." In this respect humanity has manifested a remarkable unanimity. Every true disciple deplores that he was once hesitant to accept Christ and labors against the same trait in those he invites to Christ. Unconcern and weak excuses are the constant enemies of evangelism.

(5) "I must needs go and see it." This excuse: casting a lustful eye over material possessions. This holds first place among man's well-worn excuses.

(6) "I go to prove them." This excuse: a selfish expression of desire to test a bargain made in the cutthroat game of barter. Ethics and truth are often set aside in the madness of worldly gain.

(7) "Married a wife." Human affections doubtless constitute the most valid excuse, but they are still not sufficient to pit against such an urgent invitation to eternal honor.

(8) "Master . . . being angry." Could anything arouse divine indignation and wrath like the paltry excuses of men who would avoid coming to grips with the destiny of their eternal souls? Such a careful provision! What glorious opportunit Such mean excuses!

(9) "Bring in hither the poor . . . th blind." Love rejected becomes white-h anger. This priceless provision is not to b so easily spurned. The tables will be fille with the outcast, the social leper, the ma without honor or prestige. The self-seel ing shall never find this table of grace.

(10) "Compel . . ." Human exper ence witnesses to the fact that the pe sistence of the invitation and the stron conviction of the Holy Spirit are responsibl for most men coming to Christ. We d not seek Christ; we run after the worl Christ the Shepherd *seeks* the lost. Ever disciple should be aware of the characte istics of the kingdom and the depravity o its potential subjects before he enters a a laborer in the vineyard. The pride o man and the excuses of man born of h pride are the greatest deterrents to eva gelism.

The Spirit of Prayer

If a man begins to be impatient becau his prayers for any blessing are n answered it is certain proof that a se righteous dependence on his own meri prevails in his heart. The language of in patience is, I deserve the blessing, I ha a right to expect that it would be bestow ere this. It is evident that a man w feels that he deserves nothing will nev be impatient because he receives nothin but will say, I have nothing to compla of, I receive as much as I deserve. Aga when a man thinks it strange that he do not receive a blessing for which he h prayed, it shows that he relies on own merits. The language of such feelin is, it is very strange that I, who ha prayed so well and so long, and had much reason to expect a blessing, do receive it. Persons who feel truly humb on the contrary, are surprised, not wh blessings are withheld, but when they bestowed. This is the temper to wh every person must be brought before G will answer his prayers.—E. PAYSON.

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THE ALLIANCE FAMILY

(Continued from page 12)

ce and District Superintendent, of-iated. Others who participated in the rvice were Rev. William Newell, shawa; Rev. Donald Shepson, To-nto; Rev. William Moreland, Ham-on, and Rev. C. Victor Freeman, idland. The charge, given by Mr. reeman, was both a charge to the ung candidate for the ministry and the whole congregation. A Bible as presented to Mr. Albert. The astor, Rev. Walter G. Pister, writes at the whole evening was blessed ith an unusual sense of the presence the Lord.

ctive Ministry at Avenue Road Church

he Avenue Road Church of The Chris-an and Missionary Alliance, one of e leading evangelical churches of oronto, Canada, has been a center activity since the Billy Graham rusade held in that city during Sep-mber and October. "Big Brothers" id "Big Sisters" were assigned to any of the crusade converts, which umbered over 8,000 statistically.

The annual missionary convention of e church proved to be a real success, ith Dr. R. R. Brown, of Omaha, Nebr., the key speaker and the Csehy usical Messengers assisting for the eek. The pledge reached a total of 35,650 and it was reported that st year's missionary giving reached 38,500, an overpayment of the pledge y $3,500.

The church received twenty-six new embers on December 4, making a total 120 who have been received into e church during the past three years.

Local Conventions

★ ★ ★ ★

missionary vision is by its nature pro-essive. It must grow. If it does not then suffers a fatal change. Participating in local missionary convention has an in-gorating effect that keeps the Christian's art aglow with zeal for the lost. This the healthy condition which insures owth.

Convening January 15-22

Western Pennsylvania District

urtle Creek, Pa. .....January 15-18
orth Bessemer, Pa. .....January 15-18
osedale, Pa. .....January 15-18
ew Kensington, Pa. .....January 19-22
iangle, Pa. .....January 19-22
reensburg Road, Pa. ....January 19-22

utheastern District

eLand, Fla. .....January 15-18
nford, Fla. .....January 18-23

uth Pacific District

cson, Ariz. .....January 15-22
Cajon, Calif. .....January 15-22
n Diego, Calif.
(Dawson Ave.) .....January 15-22

Over two hundred first-time visitors have been recorded in the services the past three months and the daily radio ministry of Chapel Chimes, now in its eighth consecutive year, has brought the best response in its history of late.

On Sunday evening, November 27, the Avenue Road Church held a ninetieth birthday celebration for Dr. P. W. Philpott, a long-time friend of the church. The choir sang his favorite hymns and Dr. Philpott brought a heart-stirring message.

Pennsylvania Contacts Wanted for Key City Project

Rev. R. Walter Schenk, pastor of the Fairless Hills, Pa., Key City Project, writes that after only seven weeks of services about one hundred persons are attending the Sunday school and morning worship services. He asks that those knowing of Alliance families or friends in that area contact him, sending names and addresses to 309 Berkshire Dr., Fairless Hills, Pa.

Fairless Hills is located in lower Bucks County and is easily accessible to the following towns, each of which is within ten miles of the church: Morrisville, Yardley, Newton, Fallsington, Levittown, Langhorne, Feasterville, Trevose, Neshaminy, Penndel, Hulmeville, Newportville, Bansalem, Cornwells Heights, Croyden, Bristol, Tully Town, and Andalusia.

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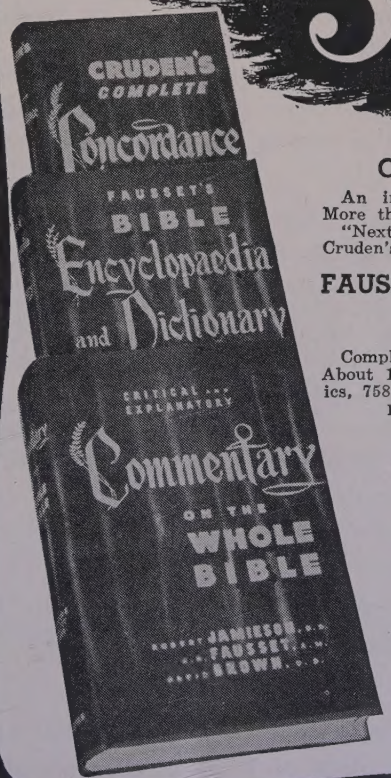

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16. Okai Gadidea iteida ità uwina uwina teetigo, Timoni ma kenekame Adadeati ma ebai peku duba mijowe aaweetigo edou, okejai binei aamuga-tai me kouja.
17. Tijake Jetoti eteete mana, "Aamewei, aanaepewei; me mugai kijaikaita no," etii.
18. Okai kou gaa kodaa okejai ebai aajaikidokijake Jetoti aepei.
19. Jetoti wo dani kijake, Jakobi Tabedi joka ma kenekame Jakija ma komaida ebai aapuumeetigo edou.

A KAPAUKU VERSION OF SIMON AND ANDREW CASTING THEIR NETS (MARK 1:16); FROM A PAGE IN THE GOSPEL OF MARK IN KAPAUKU.

Such joy crowns the efforts of missionaries in New Guinea. Recent publication of the Gospel of Mark in the language of the Kapauku people is an important milestone in evangelizing this tribe. Students in the Bible school now have the printed text of the Gospel of Mark before them, and John's Gospel will soon be available. Luke, the Book of Acts, portions of the Epistles, a life of Christ and some Old Testament portions are being studied in mimeographed form. A first draft of the entire New Testament is nearly ready for the extensive checking and revision which must precede publication. Difficult as this work is, it is a labor of love and attended with God's blessing.

What has been accomplished at the Wissel Lakes area is being duplicated by missionaries among the Monis. They have completed translation work on Mark and John. These two Gospels will be mimeographed soon.

There is good progress being made in reducing the Dani language to writing. None of these people had any idea what their speech looks like in written form nor did they realize that such a thing as writing was possible. Several men whose intelligence is above average are acting as informants who help piece together the idioms and sounds so that the missionaries can identify them and record them for use in writing. Bibles in the Baliem Valley will be instruments for helping to transform the darkness into light.

Alliance missionaries are now working among the Kapauku, Moni and Dani tribes, and are establishing work among the Uhundunis this month.

THE CHRISTIAN AND MISSIONARY ALLIANCE
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